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of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.*"—MATT. 24: 6.

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AFTER-IMAGES.

BY EDWARD H. ANDERSON, ASSOCIATE EDITOR OF THE "IMPROVEMENT ERA."

WHEN on a visit from your home surroundings, in case you are not a confirmed globe-trotter, you do not fully enjoy the going. Objects there are about you which, though you see and hear, you fail to appreciate. Such petty things as your luggage, your meals, your personal comfort, occupy your attention, and take away much of the real value of the outing.

One, therefore, takes a vacation, or goes on a trip, but returns and enjoys the best of it, after it is all over. So difficult does it seem to rise above the immediate and simple conditions of one's present and material surroundings and to enjoy their genuine pith and poetry.

I heard a good lady say, some weeks ago, that she had realized such an experience. She was one of those noble women who had made it her pleasant duty to rear a family of children. The oldest were now grown, and they had insisted on her taking a vacation, for a few days, to visit a relative in a near-by state. She finally consented; but no one had formed an adequate conception nor dreamed of what a prize she was in the home. She, herself, even had not stopped to think of what she really did; but now that she was about to leave for a few days, there were so many things to arrange for the trip, and to order for the two little ones who were to accompany her, and for the comfort of those who were to remain, to say nothing of her own affairs, that she finally exclaimed that it seemed the pleasure of the outing was not worth the trouble of getting ready. At length she was on the way, and arrived at the home of her friends in safety. While there, however, there was a constant anxiety over herself, her children who were with her, as well as over those

who had been left at home. The day of her departure came without her having experienced much rest or recreation. She returned home. It was some days after the home-coming, when affairs had settled down to their normal condition, that she began to enjoy her journey. She had crossed clear streams, beheld blue skies, seen green meadows, and lovely glens, and gazed upon the mountains dressed in the varied tints of autumn. Over and above it all, she had experienced the delight of conversing with her dear friends, eaten at their table, and come in personal contact with them and their children. She went over it all in her mind, and the recollection gave more enjoyment than had come to her when in the midst of the actually passing events. But there were regrets in her mind, however. It is surprisingly strange that she had not more enjoyed, more adequately esteemed those pretty streams, the hills, the skies, the fields, and autumn-tinted canyons! And stranger yet that the real voice and companionship of her friends had not thrilled her as they do now, and that she had really not uttered her affection and consideration for them with the enthusiasm and strength that these sentiments now throng her mind. How she could now rest in their love and comradeship; how revel in the glorious beauty of nature! How she regretted that she had not more enjoyed them when they were present; and above all, that in her anxiety over small, insignificant things, she had neglected to fully notice and appreciate that which was most valuable and essential. Should she ever go again, no anxiety over dress, or food, or luggage, or rain, or storm, or delayed trains, would rob her of the outing's chief delights. So she reasoned to herself.

The decision of this good woman was based upon experience, much like yours and mine. Our visits, and shall we not say our experiences, too, are often more pleasant to look back to, than to pass through; notwithstanding we may have thought them reasonably pleasant as they came. But we continue to awaken the recollections of the events of our lives and visits, and extract joy and satisfaction from them, on the occasion of each review. By this means, one good act, one thing of beauty, serves for many, and becomes recurring joys forever; while on the contrary, a regrettable act is a source of everlasting grief and distress.

Some time ago, a friend of mine, an artist and book-lover came to tell me of what he had seen at the great Chicago exposition in 1893, with a view to tempting me to visit the greatest of all fairs at St. Louis. He stated that what he saw at Chicago had been a source of constant pleasure to him ever since. "Whenever I think of it," he exclaimed with enthusiasm, "I live it over again, and the details of the whole dream come back to me, like a living vision of joy." But, like the good woman of whom I have written, he also had a regret. Hers was that she had paid too much attention to unimportant things to the exclusion of the essential truth and poetry of her surroundings; his, that he had missed a rare opportunity. "There is always one regret I have," he said, "I failed to visit the unique collection of books. I have since read of the choice treasures which I missed seeing, and I never hear or think of this collection that I do not feel a keen pang of regret in the realization of what a precious opportunity I lost."

I think from these simple examples we may gain truth to apply to our lives. In the first place, let us learn to keep an eye on the essentials, and grasp

opportunity. Another truth: true pleasures of life are not found alone in material comforts, but as largely in the spiritual satisfaction arising from their proper appreciation and use. Then again, what we are apt to consider lightly, or think to be annoyance and suffering now, may be the source of our greatest comfort and happiness, when the turmoil of the present shall have cleared away in the calm of the future. Since this is true, we learn further that neither experience should be avoided nor opportunity neglected, since such a course is sure sometimes to cause us grief and regret.

We are paying a short visit to this world from our first home where we enjoyed our first estate or condition with our Father in heaven. As with the good mother in her visit, there is danger that this world's beauty, poetry, and pith, may be lost to us in our anxiety for petty things. But let us hope that, like her, we may still be happy if we may enjoy in review the skies, the meadows, the flowers, the autumn-tinted hills, our friends and loved ones, and our better actions, when we return to our heavenly home. But will there not also be, as with her, regrets that we paid too much care upon material and unimportant details to the neglect of the spiritual and essential duties in our journey? It may be, too, that like my friend, the book-lover, we may have regrets concerning opportunities lost. It all conveys the lesson that to have joy in the future, we so live in the now, that when in the hereafter we review our journey, its details shall recur to us like a living vision of joy, free from the thought of unprofitable acts of omission and commission to mar it.

One of the essentials, the leading essential, is the proper appreciation of the doctrines of the Gospel of Jesus Christ. There is that which will bring life, and joy, and happiness forever. You should not esteem it lightly, nor deny its messengers a hearing. They stand ready at your doors to teach it you, freely and without cost. Despise them not, nor spurn their message. Though its adoption may bring you some annoyance, in the final review of your life it will act as a well of living water springing up unto everlasting life.

You may think that the Latter-day Saints have not a message worth your while; you have more important things. I tell you that to fail to hear them, to avoid or refuse entertaining them, and to neglect to listen to and obey the message which they bear, is precious opportunity lost, which, one day, in the final, the home review of the experiences of your life, will bring you sorrow and regret.

MIRACLES AND PRAYER.

At a Christian Conference meeting held in Hope Hall, Liverpool, October 7th, 1904, Sir Oliver Lodge delivered an address on "Science and Religion." His remarks on the nature of miracles and the efficacy of prayer are of interest, containing as they do the opinions of a man of science on religious subjects. His reference to man's place and importance on the earth comes close to the truth as revealed in our day through the prophets of the Lord.

The lecturer first discussed the various definitions of "miracles," and gave illustrations of their meaning, and then continued:

"The way to progress is not thus to lose ourselves in detail and in confusing estimates of possibilities, but to consider two main issues which may very

briefly be formulated thus:—(1) Are we to believe in irrefragable law? (2) Are we to believe in spiritual guidance? If we accept the first of these issues we accept an orderly and systematic universe with no arbitrary cataclysms and no breaks in its essential continuity. Catastrophes occur, but they occur in the regular course of events. They are not brought about by capricious and lawless agencies; they are a part of the entire cosmos, regulated on the principle of unity and uniformity, though to the dwellers in any time and place, from whose senses most of the cosmos is hidden, they may appear to be sudden and portentious dislocations of natural order.

"So much is granted if we accept the first of the above issues. If we accept the second we accept a purposeful and directed universe, carrying on its evolutionary processes from an inevitable past into an anticipated future with a definite aim; not left to the random control or inorganic forces like a motor-car which has lost its driver, but permeated throughout by mind and intention and foresight and will. Not mere energy, but constantly directed energy—the energy being controlled by something which is not energy or akin to energy—something which presumably is immanent in the universe and is akin to life and mind. The alternative to these two beliefs is a universe of random chance and capricious disorder, not a cosmos or universe at all—a multiverse rather. Consequently I take it that we all hold one or the other of these two beliefs. But do we, and can we, hold to both? So far as I conceive my present mission, it is to urge that the two beliefs are not inconsistent with each other, and that we may and should contemplate and gradually feel our way towards accepting both. We must realize that the whole is a single, undeviating, law-saturated cosmos; but we must also realize that the whole consists not of matter and motion alone, nor yet of Spirit and Will alone, but of both and all. We must go even yet further, and enormously enlarge our conception of what the whole contains.

"Scientific men have preached the first of these desiderata, but have been liable to take a narrow view regarding the second. Keenly alive to law and knowledge and material fact, they have been occasionally blind to art, to emotion, to poetry, and to the higher mental and spiritual environment which inspires and glorifies the realm of knowledge. The temptation of religious men has also lain in the direction of too narrow an exclusiveness, for they have been so occupied with their own conceptions of the fulness of things, that they have failed to grasp what is meant by the first of the above requirements. They have allowed the emotional context to overpower the intellectual, and have too often ignored, disliked, and practically rejected an integral portion of the scheme, appearing to desire what no one can really wish for, a world of uncertainty and caprice, where effects can be produced without adequate cause, and where the connection of antecedent and consequent can be arbitrarily dislocated. The same vice has therefore dogged the steps of both classes of men. The acceptance of miracle in the crude sense of arbitrary intervention and special Providence is appropriate to those who feel enmeshed in the grip of inorganic and mechanical law, without being able to reconcile it with the idea of constant guidance and intelligent control. And a denial of miracle in every sense, that is, of all Providential guidance and all controlling intelligence, may also be the result of the very same feeling experienced

by people who are conscious of just the same kind of inability—people who cannot recognise a directing intelligence in the midst of law and order, who regard the absence of dislocation and interference as a mark of the inorganic, the mechanical, the inexorable; wherefore the denial of miracle has often led to a sort of practical atheism and to an assertion of the valuelessness of prayer. But to those who are able to combine the acceptance of both the above faiths, prayer is part of the orderly cosmos, and may be an efficient portion of the guiding and controlling will, somewhat as the desire of the inhabitants of a town for a civic improvement may be a part of the agency which ultimately brings it about, no matter whether the city be representatively or autocratically governed.

"The two beliefs cannot be logically and effectively combined by those who think of themselves as something detached from and outside the cosmos, operating on it externally, and seeking to modify its manifestations by vain petitions addressed to a system of ordered force. To such persons the above propositions may seem contradictory or mutually exclusive. But if we can grasp the idea that we ourselves are an intimate part of the whole scheme, that our wishes and desires are a part of the controlling and guiding will, then our mental action cannot but be efficient if we exercise it in accordance with the highest and truest laws of our being.

"Let us summarise our position: We find ourselves for a few score years incarnate intelligences on this planet; we have not always been here, and we shall not always be here; we are here, in fact, each of us but for a very short period, but we can study the conditions of existence while here, and we perceive clearly that a certain amount of guidance and control are in our hands. For better, for worse, we can, and our legislators do, influence the destinies of the planet. The process is called 'making history.' We can all, even the humblest, to some extent influence the destinies of individuals with whom we come into contact. We have, therefore, a certain sense of power and responsibility. It is not likely that we are the only, or the highest, intelligent agents in the whole wide universe, nor that we possess faculties and powers denied to all else; nor is it likely that our own activity will be always as limited as it is now. The parable of the talents is full of meaning, and it contains a meaning that is not often brought out. It is absurd to deny the attributes of guidance and intelligence and personality and love to the whole, seeing that we are a part of the whole, and are personally aware of what we mean by those words in ourselves. These attributes are existent, therefore, and cannot be denied; cannot be denied even to the Deity. Is the planet subject to intelligent guidance? We know that it is; we ourselves can change the course of rivers for predestined ends; we can make highways, can unite oceans, can devise inventions, can make new compounds, can transmute species, can plan fresh variety of organic life; we can create works of art; we can embody new ideas and lofty emotions in forms of language and music, and can leave them as platonic offspring to remote posterity. Our power is doubtless limited, but we can surely learn to do far more than we have yet so far in the infancy of humanity accomplished; more even than we have yet conjectured as within the range of possibility.

"Our progress already has been considerable. It is but a moderate time

since our greatest men were chipping flints and carving bones into the likeness of reindeer. More recently they became able to build cathedrals and make poems. Now we are momentarily diverted from immortal pursuits by vivid interest in that kind of competition of the sword, and by those extraordinary inequalities of possession and privilege which have been rendered possible by the invention of an indestructible and transmissible form of riches, a form over which neither moth nor rust has any power. We raise an incense of smoke, and offer sacrifices of squalor and ugliness, in worship of this new idol. But it will pass; human life is not meant to continue as it is now in city slums; nor is the strenuous futility of mere accumulation likely to satisfy people when once they have been educated; the world is beautiful, and may be far more widely happy than it has been yet.

"Those who have preached this hitherto have been heard with deaf ears, but some day we shall awake to a sense of our true planetary importance, and shall recognise the higher possibilities of existence. Then shall we realize and practically believe what is involved in those words of poetic insight: 'The heaven, even the heaven's are the Lord's; but the earth hath He given to the children of men.' There is a vast truth in this yet to be discovered. Power, and influence, and responsibility lie before us, appalling in their magnitude, and as yet we are but children playing on the stage before the curtain is rolled up for the drama in which we are to take part. But we are not left to our own devices, we of this living generation are not alone in the universe. We are not things of yesterday, nor of to-morrow. We do not, indeed, remember our past, we are not aware of our future, but in common with everything else we must have had a past and we must be going to have a future. Some day we may find ourselves able to realize both. Meanwhile, what has been our experience here? We have not been left solitary. Every new-comer to the planet, however helpless and strange he be, finds friends awaiting him, devoted and sacrificing friends, eager to care for and protect his infancy and to train him in the ways of this curious world.

"It is typical of what goes on throughout conscious existence. The guidance which we exert, and to which we are subject now, is but a phase of something running through the universe, and when the time comes for us to quit this sphere and enter some larger field of action, I doubt not that we shall find there also that kindness, and help, and patience, and love, without which no existence would be tolerable or even at some stages possible. Miracles lie all round us; only they are not miraculous. Special providences envelop us; only they are not special. Prayer is a means of communication as natural and as simple as is speech. Realize that you are part of a great orderly and mutually helpful cosmos, that you are not stranded or isolated in a foreign universe, but that you are a part of it and closely akin to it, and your sense of sympathy will be enlarged, your power of free communication will be opened, and the heartfelt aspiration and communion and petition that we call prayer will come as easily and as naturally as converse with those human friends and relations whose visible bodily presence gladdens and enriches your present life."

GROWING thought makes growing revelation.—GEORGE ELIOT.

CONFERENCE OF NETHERLANDS MISSION.

A GENERAL conference of the Netherlands mission was held Sunday, October 30, 1904, in the city of Amsterdam. There were present President Heber J. Grant of the European mission, President Willard T. Cannon, and thirty-five of the thirty-seven Elders laboring in the Netherlands. A general council meeting of the Elders was held Saturday, when the reports of the Elders were heard and the general condition of the work was discussed. The past year has been a successful one in all respects. The report of the nine months ending September 30th, shows a considerable increase in the work performed per Elder over the previous year. In that period one hundred and forty-four persons were added to the Church. Special mention should be made of the Liége conference in Belgium where, for the first time in a number of years, the prospects are very encouraging.

On Sunday three meetings were held, at 10 a.m., 2 p.m., in the usual hall in De Wittenstraat, seating about two hundred people, and at 7 p.m. in the Odeon, with a seating capacity of about four hundred. The attendance was very good, that of the evening meeting being especially large.

In the morning session the general authorities of the Church were presented and unanimously sustained. Brief addresses were made by Elders Christian Weenig, Herbert Van Dam, Jr., and Abram Dalebout. President Grant took up the remainder of the time, his remarks being translated into Dutch by Elder Iemke Kooyman. He testified that a knowledge of the truthfulness of the Gospel is within reach of everyone who will render obedience to it.

The sacrament was administered in the afternoon meeting, after which brief addresses were made by Elders Nicholas G. Smith, Dirk Koldewyn, Heber J. Webb, and Guy A. Wilson. President Grant then spoke for about thirty minutes, with President Williard T. Cannon as interpreter. He congratulated the Saints on the progress made in the mission as shown by the reports of the Elders the previous day, and on the bright prospects for the future.

The evening meeting was well attended, quite a number having to stand. After brief remarks made by President Cannon regarding the mission of the Church and the character of the work which the missionaries are doing, President Grant addressed the congregation for about one hour, with Elder Kooyman as interpreter. Although his remarks had to be translated sentence by sentence, he spoke with great clearness and vigor, and the rapt attention given him by those present showed that great interest was taken in his discourse.

The meetings of the conference were enjoyed greatly by the Saints and Elders, and we feel that beneficial results will be derived throughout the whole mission.

JACOB H. TRAYNER, Secretary.

Do not think it wasted time to submit yourself to an influence which may bring upon you any noble feeling.—RUSKIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 10, 1904.

EDITORIAL.

REVELATION IN THE PRESENT.

THAT the history of God's dealings with individuals, peoples, and nations is a treasure volume for the learners of to-day is not disputed; and yet there is danger of a too complete reliance on the past as a guide for the actions of to-day. The experiences of others, important as they are, cannot equal those of our own as teachers in the school of life.

There are people who look back hundreds of years into the history of the world, gazing supinely on some bright scene therein, and yet their own lives are inactive and fruitless. So, also, some religionists are content to read about the Church of Christ and its beauties and powers as it existed in the days of Christ and the first apostles, not realizing that for them this beautiful picture can be of little profit save as it reaches to the present, and thus comes in touch with their own lives.

The Apostle Paul, in writing to Timothy said, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation"—and some people, reading these words, stop at this point, reasoning that if the Scriptures which Timothy had were able to make him wise unto salvation, they would also do as much for present-day readers. But the finished quotation reads: "through faith which is in Christ Jesus." The scriptures of the ancient prophets were, no doubt, those with which Timothy was familiar; yet the power in them to bring salvation to him was realized only when they culminated in Christ and the power of the Gospel which Paul had brought unto him. "Thou hast fully known my doctrine," the Apostle said; and that doctrine was the Gospel of Jesus Christ, preached in power, and administered with divine authority from God. Timothy might have read about Moses and Isaiah all his life, but had he not accepted the light that came in his own lifetime, all his reading or his learning in the law would not have brought salvation to him. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and yet, with all this, the written word is but the letter which needs the quickening power of the Spirit to make alive. What avails a library of Scripture without the priesthood and its authority to apply what is taught? A book may teach that baptism is for the remission of sins, but unless there can be found a man with the divine right to administer this ordinance to you

and to me, of what benefit is it to read about it? We may rejoice to learn that hundreds of years ago baptized believers received the Holy Ghost by the laying on of the Elder's hands, but the joy will be far greater if we also can be the recipients of such blessings.

There is much fallacy in this dependence on the past. The Church of Christ need not necessarily be a "historic" church, as understood by the world. The Church on the day of Pentecost was, at the time, hardly "historic"; neither was the Church organized on the sixth day of April, 1830. For their life and vitality these organizations did not go into the history of the world, but they reached into the heavens that bent over them at the time, and drew from the divine source that which was necessary for daily need. The stream came from the Fountain of eternal life and light, and the Holy Ghost took of the things of the Father and gave of them to those who had placed themselves in a position to receive.

The Lord is God of to-day as well as of the past. To His Church He speaks day by day. "Surely, the Lord God will do nothing, but he revealeth his secrets unto his servants, the prophets." Then, who shall be rash enough to say that revelation has ceased; that the Lord has sealed up the heavens as brass, so that no more communications can come from Him, either by the inspiration of the Holy Ghost or the ministration of angels? Who shall presume to close the mouth of God? or to say that we, His weak, wandering children need no more the warning voice and guiding hand of our Father and God? How dare any mortal forbid God to send a messenger to the creatures which He has made?

"Woe be it unto Him that shall say, We have received the word of God, and we need no more of the Word of God, for we have enough. For behold, thus sayeth the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are they who hearken unto my precepts, and lend an ear unto mine counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that say, We have enough, from them shall be taken away even that which they have" (II Nephi 28: 29, 30.)

"Where there is no vision, the people perish." The world is yet groping in the dark as regards the end and purpose of life. The poet dreams, the philosopher reasons, the preacher speculates—and they all wander hither and thither, now in the darkness, now in a gleam of light, struggling, yearning, crying out in doubt and despair because of the uncertainties of all their dreams and philosophies. The light which guides them comes dimly from the distant past; but that is not enough. Certainty, and peace, and perfect knowledge come only from the ever-living now, the present-day revelations of God to man.

God came to the tents of Abraham, and to Moses in the mountains; to Israel in the cloud and in the pillar of fire; and He has not left us a record of these glories to mock us. No; the Scriptures of the past will link into the Scriptures of the present, and these with those which God may be pleased to give us in the future. Thus the chain of truth is endless and continuous, if we will but receive it, even as the mercies of an Allwise Father extend through all time and space.

Not forgetting the past, let us live in the glad sunshine of the present, and be thankful for the blessed privilege.

PRESIDENT GRANT'S VISIT TO SCANDINAVIA.

PRESIDENT GRANT'S hurried visit to Stockholm to attend the dedication of the new meeting house in that city, an account of which was given in last week's STAR, closed his visits to the Scandinavian conferences. For this purpose he left Liverpool, in company with part of his family, July 29th last, going direct to Copenhagen. Here he was welcomed by Presidents Anthon L. Skanchy and Christian D. Fjeldsted. After a meeting had been held at Copenhagen, President Skanchy accompanied the party to Stockholm. At the latter city meetings were held with the Saints, and it was learned that the meeting house could not possibly be ready for dedication before October 1st, so it was decided to visit some of the conferences in Norway and Sweden, and return to Stockholm later. The party went to Gotenburg via the lake and canal route, taking three days for the journey. Conferences were held in Gotenburg, August 13-14, Christiania, August 20-21, Bergen, August 27-28, Trondhjem, September 3-4, and Sundsvall, September 10-11. President Grant's family left him at Christiania, to return home, but President Skanchy accompanied him on the rest of the journey.

President Grant was very well pleased with the flourishing conditions which he found. The Elders, with one or two exceptions, were in excellent health, and gave good reports of their work. The Saints everywhere he stopped gave him a warm welcome, and he enjoyed the beautiful scenery along the route of travel. He was much pleased to see the fine homes which the Church has at Copenhagen, Christiania, and Stockholm, and is convinced that these beautiful meeting houses are great aids to the Elders in reaching the people with the Gospel.

On his return to Stockholm, it was found that the meeting house there would not be ready until later in the season, so he decided to return to Great Britain and hold some conferences in the meanwhile, which he did.

N. A.

THE December 3rd, 1904, date of sailing has been changed to the 10th, owing to the s.s. *Cestrian* being taken off the Boston service.

IN a letter received from Elder Henry W. Naisbitt, dated from Salt Lake City, October 12th, 1904, he says: "A gratifying thing in my experience is this, that of all who emigrated since I did and a little prior to that, have settled down here to work for the object for which they gathered.

"The growth of the European conference reunions is a pleasant thing. I had the pleasure of attending the London and Sheffield reunions, and intended to visit the Leeds and Bradford Saints, also the Norwich conference reunion, and the organization for future gatherings of the Newcastle and Birmingham Saints. These reunions are not at all clannish in their character. The London people do not believe they are *all* the people. The Sheffield do not believe they are all of Yorkshire, etc.; but for social pleasure, with programs, and refreshments, they gather together all who have at any time come from

their localities; not the faithful members alone, but the cold or careless ones are invited, to keep alive their love for the Gospel and for their brothers and sisters."

ARRIVALS.—The following missionaries arrived in Liverpool November 5, 1904, per s.s. *Winifredian*: For Great Britain—Arthur Robinson, Sidney G. Saville, David W. James, Jr., Salt Lake City; James Brown, Evanston, Wyoming; Alexander Lindsay, La Grande, Oregon; Willard Neely, Granite; Hugh B. Brown, Cardston, Canada; James R. Glenn, Frank Heese, Blackfoot, Idaho; W. A. Bennett, Solomonville, Arizona; Charles Criddle, Basalt, Idaho; James A. D. Challis, Franklin, Idaho; Robert H. Thomas, Thomas Broadbent, Roy Passey, Provo; Vincent F. Wootton, Butler; J. Delbert Bushnell, Meadow. For Switzerland and Germany—Oscar Blumel, Magrath, Canada; Chester Y. Clawson, George W. Pyper, Salt Lake City. For the Netherlands—Radcliffe Q. Cannon, Salt Lake City; J. Alfred Ririe, Magrath, Canada; Wells L. Brimhall, Raymond, Canada. For Scandinavia—Anton J. Sorensen, Milford; Emil Christoffersen, Elsinore; Jens Carlson, Ogden; Albert L. Zobell, Provo; James J. Nelson, Preston, Idaho; C. O. Johnson, Salt Lake City.

APPOINTMENTS.—The Elders that arrived for the British mission November 5th, 1904, are appointed to labor in the following conferences: Arthur Robinson, W. A. Bennett, Birmingham; James Brown, Frank Hesse, Scottish; Alexander Lindsay, Roy Passey, Irish; Willard Neeley, Vincent F. Wootton, Newcastle; Hugh B. Brown, J. Delbert Bushnell, Norwich; James R. Glenn, Thomas S. Broadbent, Leeds; Charles Criddle, James A. D. Challis, Manchester; Sidney G. Saville, David W. James, Jr., London; Robert H. Thomas Sheffield.

Elder Abraham M. Hill is appointed to preside over the Leeds conference.

RELEASES.—President Edward A. Morgan and Elders Edward T. Capener and Samuel Armatage are honorably released to return home November 19, 1904.

THE semi-annual Norwich conference will be held in Gordon Hall, Duke Street, Sunday, November 13th, 1904, services commencing at 10 a.m., 2:30 and 6:30 p.m.

THE semi-annual Newcastle conference will be held in the Park Hall, Toward Road, Sunderland, Sunday, November 20th, 1904, services commencing at 10:30 a.m., 2:30 and 6:30 p.m.

THE LEEDS CONFERENCE.

THE Leeds semi-annual conference convened in Temperance Hall, Chapel Street, Bradford, Sunday, November 6th, 1904. During the day three services were held at 10:30 a.m., 2 and 6 p.m. There were present President Heber J. Grant of the European mission, President Edward A. Morgan and eighteen Elders of the Leeds conference; also a number of visitors from the Sheffield conference.

After the usual devotional exercises, President Morgan greeted those

assembled and extended a hearty welcome to all. He reported the conference to be in excellent condition generally, and the organizations of the various branches in good working order.

The general and local authorities of the Church were then presented and unanimously sustained by the congregation. Following this, the statistical report of the conference for the six months ending September 30, 1904, was presented, showing the average number of tracts distributed per Elder per month to be 1,017; number of books, 28; number of Gospel conversations, 40; total number of souls, exclusive of missionaries from Zion, 618; total baptized, 58.

Elder Armatage spoke on the necessity of present and living revelation to meet the problems of different dispensations of the Gospel.

President Grant occupied the remainder of the time. He called upon the people of the world to judge the Latter-day Saints by their fruits. Explained that no thoughtful man could truthfully say that the results achieved by them in the past fifty years were the products of vice and immorality. Neither could it be said that hypocrisy or anything but a firm and abiding testimony from God would induce men to suffer such extremes of persecution, and perform such noble deeds of self-sacrifice as have characterized the Latter-day Saints and their leaders.

At the afternoon meeting, Elder W. Melvin Rich, Reese M. Harper, and Edward T. Capener dwelt on various principles of the Gospel and the blessings to be derived from living them in thought, word, and deed.

President Grant followed and spoke on the Latter-day Saints as a people, and declared that they are more temperate than any other organization upon the earth. In answer to the charge made that they were not patriotic and loyal to their country, he referred the visitors present to the fruits of the Saints in this direction. Told of the memorable "Mormon Battalion" whose patriotism stands without a peer in history. Also to the part played by "Mormon" boys in the Spanish American War.

At the evening session, President Edward A. Morgan, Elders Abraham M. Hill, and Cecil Woodward addressed the conference. They expounded the first principles of the Gospel, and testified to the effects of the Holy Spirit upon the character of any individual that will subscribe to its dictates and influence.

President Grant reviewed the "Articles of Faith" in a clear and effective manner. In speaking of the organization of the Church, he explained that it was possible for another denomination to have the same names and the same form of organization, but without divine authority it must of necessity be like a dead tree, without sap or leaves, and liable at any time to be uprooted by the floods of persecution and ground to pieces. He testified that the Church of Jesus Christ of Latter-day Saints is like unto a live tree, bearing choice fruit according to the promises of the Lord.

During the day over twelve hundred people were in attendance at the three meetings. Of these, about five hundred and fifty were strangers, many of whom were heard to express satisfaction and a determination to continue their investigations of "Mormonism."

Special singing was enjoyed at each of the meetings during the day. Miss

Clara Swallow sang two solos, and a quartet was rendered by Elders Rich, McMurrin, Salmon, and Mr. Horsley, entitled, "See the Mighty Angel Flying."

President Grant met with the Elders on Saturday evening and received their reports for the six months ending September 30, 1904, after which he gave the Elders extended instructions. President Edward A. Morgan was released to return to Zion, and Elder Abraham M. Hill was appointed in his stead.

JOHN O. MELLOR, Clerk of Conference.

EXPERIENCES OF AN ELDER.

BEING AN ACCOUNT OF INCIDENTS IN THE LIFE OF ELDER WILLIAM GIBSON DURING HIS MINISTRY IN GREAT BRITAIN, 1841-51.

(*Continued from page 695.*)

THE Rev. A. Duncanson went back to his flock in Falkirk and gave out that he would deliver a course of lectures on "Mormonism" in his own chapel on Sunday evenings. I did not get an invitation, but Brother David O. Calder being president of the Falkirk branch, we arranged that he should attend the lectures and take notes. I should come on Wednesday evenings and reply. Accordingly, we had a number of bills printed with blanks left so they could be filled with any subject or date required. Among the first subjects he took up was our belief regarding the personality of God. He tried to ridicule this doctrine, and declared that God had no particular form, but only assumed one at times, changing it from time to time as circumstances required. He said the Bible declared that the Lord sometimes appeared *as* a cloud, *as* a fire, and sometimes *as* a dove.

When I came to reply to this, I told the people in part: "When the reverend gentleman made this declaration, he was simply manufacturing a little Scripture to fit the occasion. There are no such passages in the Bible as that God appeared *as* a cloud, etc., but it says that God appeared *in* a cloud, *in* the fire, and that the Spirit of God appeared *in* the form of a dove. This substitution of words makes a very great difference in the meaning. I might say that I saw the Rev. Mr. Duncanson in a chapel or in a railway carriage, but if I said I saw him as a chapel or as a railway carriage, you can all see how absurd it would be.

"As to the Spirit of God and its coming in the form of a dove, the Spirit of God is no more the personal being of God than the light of a candle is the candle, or the rays of light proceeding from the sun is the sun itself. The Holy Ghost, we are told in the Scriptures, proceeds from God, and we must always make a distinction between that which proceeds from a being and the being itself.

"Again, the lecturer has said that God has neither parts nor passions. The idea is absurd, even according to the reason of common sense. What are the passions? Love, hatred, anger, jealousy, etc. What produces these passions? It is the operation of the senses, or perceptions—seeing, hearing, etc. Can a man love or hate that which he cannot perceive through the medium of some of his senses? Can he be jealous of or angry about that

which he neither loves nor hates? I think not. Has God given these senses or perceptions to man? I think even Mr. Duncanson will say yes to this. Then, can any being give to another that which he has not himself? No; that is impossible. Then God must have these senses or perceptions. Listen to what David says of the man that would assert the contrary to this:

"'Yet they say, The Lord shall not see, neither shall the God of Jacob regard it.

"'Understand, ye brutish among the people: and ye fools, when will ye be wise?

"'He that planted the ear, shall he not hear? he that formed the eye, shall he not see?' (Psalms lcxiv: 7-9.)

"If the Lord, then, has the senses, He must have the organs through which they operate. Can any being hear, feel, taste, smell, and see all through the eye? Yet this is the only organ generally given to God when represented in pictures in the Christian world."

The Book of Mormon was also attacked, but from the notes taken by Brother Calder it was a very tame affair. I replied to it one evening when Elder Orson Pratt was with me in Falkirk. This was the first time he could ever get me to speak for any length of time before him. I had to do it, as a reply had been advertised for that evening, and Brother Pratt had got me to promise not to ask him to speak; but I thought to myself that I would leave him a good long time in which to bear his testimony. The Lord, however, gave me His Spirit, and I felt so well that I forgot all about Brother Pratt, and I took up nearly all the time.

Mr. Duncanson's efforts to put down "Mormonism" only ended in putting down himself. Before he began speaking evil about the work of God, he was thought to be a very liberal-minded man, and as such held in respect by the people; but after this, he seemed to be forgotten and left alone. Before I left Scotland, I hardly ever heard his name mentioned, while the work of the Lord grew and flourished.

After my discussion with the Rev. Mr. Scott in Clackmanan, the clergymen seemed to be at a loss for a time to know how to annoy us, as no other clergyman there would come out to discuss with us. After a while they got the apostate Hepburn to come to the place and challenge me to a discussion. I had gone to Clackmanan to see the Saints and to preach to them, and when it became known that I was there, Hepburn and a crowd of the roughest people in the town came down to Brother Russell's, where I was stopping. They demanded that I should discuss with Hepburn, who by this time had become so degraded by drink that no respectable people would associate with him. I told them that I would not disgrace my religion or myself by discussing with such a person. They said that if I would not discuss they would not let me preach. After making a great noise they left again, but soon met Brother Adamson coming home from his work in the pit, to whom they reported what had taken place.

"Did Brother Gibson say he would preach?" he asked them.

"Yes; he said so, but we will take good care that he doesn't," they replied.

"Well, if Brother Gibson said he would preach, he will do it in spite of you or your master, the devil," replied Brother Adamson.

When he called on me I told him that with the help of the Lord I would make him a true prophet. Accordingly, I sent the town crier through the place, telling the people that I would preach next evening in our own meeting room. After he had gone through the town, he was sent again by our opponents to say that it was not to be a preaching meeting, but one for discussion; but I sent him through once more to say that I was going to preach and not discuss. I told the Saints to come to the meeting early and fill up the front seats, which they did. Just as I was beginning the meeting, the crowd, with Hepburn, rushed in. The Rev. Mr. Scott was also there, but whether or not he came in with the mob I cannot say. As soon as they came in they called out for a discussion. I told them that I never discussed religion with a drunkard and liar.

At this Hepburn got up and said: "If I am a drunkard and a liar, prove me such."

"I expect you will save me the trouble by proving it yourself before you leave," I said; "but I will tell the audience what happened recently. A sister came to me yesterday. She was crying bitterly. She told me that you were in her house trying to get her husband drunk, in order to get something to talk about at your next lecture. She begged me to come with her, which I did. I found both you and him sitting at a table with a bottle of whiskey between you, and you both were not sober."

"As sure as death, it was only small beer we were drinking," Hepburn cried out; and then in a few minutes afterwards he said: "Well, friends, where was the harm? the man said he was not well, and I thought a drop of whiskey might do him good."

"There, friends," said I, "it is just as I said, his own words have convicted him, and I testify to you that they were both the worse for drink. Now, friends, are you not ashamed of the person you would have me discuss with? Mr. Scott there can tell you that I am willing to meet any decent man."

Then they cried out that they would soon show that I was as bad as Hepburn. One of the mob got up on a form and called another by name to come up beside him. The first then ordered him to raise his hand, which he did. "Now," he continued, "are you willing to swear that what you shall say is the truth?" He said he was willing—of course, no one there dared to put the oath.

"What do you know about Gibson?" he was then asked.

"I know that he is just out of prison for stealing," was the reply.

He was told that he could sit down. Another was called up, and the same performance was gone through.

"What do you know about Gibson?"

"I know that he was so drunk last night that it took four of us to carry him home to his lodgings," was the reply.

This continued for some time. I stood perfectly calm and undisturbed, and still determined to preach, as there were many strangers present besides the mob. On seeing me standing thus, one of the mob hissed out: "D—n you, why don't you speak?" but I only smiled at him.

At this point an old gentleman arose. He did not belong to our Church, but he spoke in my defense.

"Put him out," cried the mob; but no one offered to lay a finger on him. Then one of our sisters by the name of Snedden arose.

"Now we know what you all are," she said. "You are all guilty of the crimes which you accuse Brother Gibson of; and if you thought that such things were allowed in this Church, you would all want to become members before morning, but it is because you know the contrary to be the case that you are so bitter against us."

They again cried: "Put her out," but no one dared to touch her.

The mob had burnt an effigy of Joseph Smith at The Cross a few nights before, and they had another ready for me; so the cry was raised: "Let us go to The Cross and burn his effigy." At this they all rushed out, leaving me in the same position as when they had come in. When the last of them were going out, I began to open the meeting. They heard this and tried to bring the mob back again; but they failed in this. I preached. The strangers listened very attentively, while the Saints rejoiced that the mob had not been able to stop our meeting.

[TO BE CONTINUED.]

TRUSTING IN GOD.

I know not what the future hath
Of marvel or surprise
Assured alone that life and death
His mercy underlies.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And Thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on Thee.

—JOHN GREENLEAF WHITTIER.

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